1: Fletcher E-5 (1898-1902) 1904
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duties throughout the ceremony. Each had a special place in the lodge, and was the recipient of peculiar benefits supposed to be derived from the ceremony.

The Father was usually a chief, or a man prominent in the tribe, who not only had accumulated property, but had a large following of relatives who could contribute to the store of articles required for these rites. The tribal standing of the Son was always equal to that of the Father.

The Father selected a man from among those who had been taught the rites and ritual songs to take charge of the ceremony from beginning to end. Such a man was called Ku'rahus, and to him the entire party was required to yield obedience in every particular. The Ku'rahus chose an assistant, and also took with him a third person, a sort of acolyte, to whom he was teaching the rites.

If the Father was a chief, then he had to invite one other chief to be of his party, to act as substitute whenever he was obliged to be absent from his post of duty. If, however, the Father was not himself a chief, then it became necessary for him to secure the attendance of two chiefs, one to act as substitute for the other, as the constant presence of a chief was required throughout the ceremony.

The priest who had charge of the shrine sacred to rain was also of the Father's party. It was his duty to furnish the pipe and conduct the ceremony of offering smoke to Tira'wa. The Father's party also included two doctors, men who had received a knowledge of healing plants, either directly through visions or by initiation into certain rites by which this knowledge was communicated. Each was required to bring an eagle's wing, one the right wing and the other the left. The wing of the eagle is the official mark of a doctor. The Father must also secure a number of singers, whose duty it was to carry the drum and act as a choir to accompany the Ku'rahus, who always led the singing. The rest of the party of the Father was made up of his kindred, with such of his friends as might desire to contribute to the required food and gifts and thus to become entitled to share in the return gifts made to the Fathers by the Children.

The preliminary ceremonies (the first three rituals) took place at the lodge of the Father, and from it the party of the Fathers started on its journey.

REQUISITES OF THE CEREMONY AND THEIR SYMBOLISM

The objects peculiar to this ceremony were two feathered stems about a meter in length, made of ash wood. They were rounded and smoothed, and the pith was burned out to leave an opening for the breath to pass, as through a pipestem. One of these stems was named Raha'katittu, from ra, the, this one; ha=hak, a part of the word hakkow, breathing mouth of wood, the k being dropped for euphony (see translation of hawkowpirus, drum, page 17); katit, dark,

5: Dorsey & Murie E,I-5 (1903-1907) 1940
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MEDICINE-MEN

Like the chief and the priest, the medicine-man held a position of honor among the Skidi. His office was supposed to have been created by Tirawa immediately after he had instituted the office of chief, at which time Tirawa said: "I shall give you (chief) a companion who will understand certain beings who command all the spirits of the earth. He shall learn from them the different curative powers, and shall be your equal, but he will not command, for it will be his duty to wait on the sick." At this time Tirawa gave the medicine-man the blue clay he wore over his body during ceremonies, the wing of a black eagle to be used in his left hand, and a gourd rattle to be held in his right.

The medicine-men derived their powers from supernatural beings who were usually identified with animals. At birth a child came under the influence of a supernatural being—a particular star shining especially bright—who was supposed to manifest himself later in the child's life. Usually this manifestation occurred when the child fell ill, at which time medicine-men were sent for. When the right one appeared, he could cure the child, for he possessed the power from an animal which in turn had received its power from the star noted above. Thus the child was made aware of the particular animal guardian which was to influence his career. When he grew to be a young man he might become a medicine-man through a supernatural experience during which power was given him directly by his guardian, or, as was more common, he applied for instruction to some medicine-man who had received power from the same guardian. With the latter's consent, the young man became his pupil, paying for the knowledge received. [Further details regarding medicine-men have been published by Linton, 1923b.]

In many ways the medicine-men ingratiated themselves with the people. One of the best examples occurred during the fall performance of the great ceremony of the Skidi medicine-men. On the first night they visited all the village lodges containing sacred altars, and on the following night made a general tour of the village offering their services free of charge.

THE COMMON PEOPLE

This group probably represented less than one-half the members of the band. They were distinguished by the fact that they were without influence or power, their lodges were smaller and not so completely furnished, they had few or no ponies, and were often the objects of charity.